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JANAZA AUR DAFAN

Se Mutalliq Ba'az Umoor

Roman Urdu

Translated by Abdul Nabi

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Published by:

Tehreek Nizam e Mustafa ﷺ

Book Name: Janaza Aur Dafan Se Mutalliq Ba'az Umoor

Language: Roman Urdu

Author: Ghulam Mustafa Razvi [Noori Mission Malegaon]

Roman Translation: Abdul Nabi

Hijri Date: 27 Muharram ul Haram 1443 H

English Date: 06 September 2021(Monday)

Publisher: Tehreek Nizam e Mustafa (India) or TNM Official

Any Query, contact us: 9675801762 & 9720315389

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All Praise is to Allah the Exalted! The revolutionary organization of Ahlus Sunnah wal Jama'ah "Tahreek Nizam e Mustafa" is constantly working for propagating the message of Ahlus Sunnah. And every work which it does is in the light of thoughts and views of Imam Ahmad Raza. It is an organization comprising of students from schools and colleges as well as seminaries (Madaris). The main aim of our organization is to preserve the beliefs of Ahlus Sunnah and the eradication of various ill practices in the society and regarding the same time and again various articles are published by us and along with it religious gatherings are organized. It is supplication to Allah the Exalted that he through the mediation of his Prophet (peace and blessings be upon him) blesses the members of this organization with true love of Islam and keeps them firm on the creed of Ahlus Sunnah wal Jama'ah and gives them success in their goals. Ameen.

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Islam Ki Akmaliyyat Ka Ye Pahlu Khas Taur Par Laiq e Gaur Hai Ki Is Mein Koi Ek Gosha-E-Hayaat Aisa Nahi Jis Mein Rahnumayi Na Ho, Balki Baad Az Hayaat Bhi Ek Ek Pahlu Ka Ihata Kar Liya Gaya Hai. Rishta-E-Hayaat Munqata Ho Jane Ke Baad Bhi Huqooq Mota'ayyan Hain. Jinki Paasdari Ki Taleem Mayyat Ke Aqarib Aur Motawassileen Ki Hai, Is Tahreer Mein Ham Janaza Ke Mota'alliq Baaz Ehtiyaate Aur Hamari Zimmedaariyan Bayan Karenge, In Sha Allah.

Jaldi Ka Hukm :

Janaza Jab Qabristan Le Jane Ke Liye Tayyaar Ho Jaye To Der Nahi Karni Chahiye Balki Jald Az Jald Qabristan Le Jana Chahiye, Dafnane Mein Jaldi Karne Ka Hukm Diya Gaya Hai, Chunan Che Bukhari Shareef Mein Hai, Hazrate Abu Huraira Razi Allahu Taala Anhu Ne Huzoor e Aqdas ﷺ Se Riwayat Kiya Ki Aap Ne Irshad Farmaya Ki Janaza Le Jane Mein Jaldi Karo.

(Momin Ki Wafaat, Page 145)

Janaza Uthane Ka Sunnat Tariqa :

Janaza Uthane Ka Sunnat Tariqa Ye Hai Ki 4 Shakhs Janaza Is Tarah Uthaye Ki Har Shakhs Ek Paaya Le, Agar Sirf 2 Shakhso Ne Janaza Uthaya Yaani Ek Ne Sarhaane Ke Dono Paaye Aur Dusre Ne Paainti Ke Dono Paaye Uthaye To Is Tarah Bila Zarurat Uthana Makrooh Hai, Aur Agar Zarurat Ya Majboori Hai To Haraj Nahi, Maslan Jagah Tang Hai Ki 4 Aadmi Nahi Utha Sakte To Zarurat Ki Bina Par 2 Aadmi Utha Sakte Hain.

[Ref: Fatawa Aalamgiri, Bahare Shariyat]

Kandha Dena :

Kandha Dene Ka Sunnat Tariqa Ye Hai Ki Charo Paayon Ko Kandha De, Pahle Sarhaane Ki Taraf Ke Daahine Paaye Ko Kandha De, Phir Paainti Ki Taraf Ke Daahine Paaye Ko Kandha De, Phir Sarhaane Ki Taraf Ke Baayen Paaye Ko, Phir Paainti Ki Taraf Ke Baayen Paaye Ko Kandha De.

Hadees Shareef Mein Hai Ki:

Jo Janaza Le Kar Chalis (40) Qadam Chale Uske Chalis (40) Kabirah Gunaah Mita Diye Jayenge. Ek Dusri Hadees Shareef Mein Hai Ki :

Jo Janaze Ke Char (4) Paayon Ko Kandha De Allah Ta'ala Uski Hatmi Yaani Kamil Magfirat Farmayega.

(Momin Ki Wafaat, Page 146)

Janaza Le Chalne Ke Aadaab :

(1) Janaza Le Chalne Mein Chaar Paayi Yaani Janaze Ke Paaye Ko Hath Se Pakad Kar Kandhe Par Rakhna Chahiye, Maal Ya Samaan Ki Tarah Gardan Ya Peeth Par Laadna Makrooh Hai. isse Janaze Ke ikraam Ka Andaza Hota Hai, Ki Musalmam Ki Mayyat Ehteraam Ki Mustahiq Hai.

(2) Chhota Bachcha Jisko Ba-Aasani God Mein Uthaya Jaa Sake Aise Janaze Ko Ek Shakhs Dono Hatho Mein Utha Chale Yake-Baad Deegare Mayyat Ko Log Hatho Hath Lete Rahein.

(Momin Ki Wafaat, Page 147)

(3) Fatawa Aalamgiri Mein Hai :

Janaza Le Chalne Mein Sar Aage Hona Chahiye.

(4) Janaza Mo'tadil Tezi Se Le Chalein, Itna Tez Nahi Chalna Chahiye Ki Mayyat Ko Jhatka Lage.

(5) Abu Daood Shareef Mein Hai, Hazrate Abdullah Bin Maso'od Razi Allahu Anhu Ne Farmaya Ki Ham Ne Nabi-E-Akram ﷺ Se Janaza Ke Sath Chalne Ke Mutalliq Daryaft Kiya To Aap Ne Farmaya Ki Dodne Se Kam-Tar Chaal Ho.

(Momin Ki Wafaat, Page 149)

(6) Janaze Ke Sath Chalne Walo Ko Behtar Hai Ki Piche Chalein, Kisi Wajah Se Aage Chalein To Itna Door Hokar Chalein Ki Sathiyon Mein Shumaar Na Ho'n.

(7) Agar Sawari Par Ho To Sawari Ko Janaze Se Piche Rakhein, Sawari Par Sawar, Janaze Ke Aage Chalna Mana Hai.

(8) Tirmizi Shareef Ki Hadees Hai, Hazrat Abdullah Bin Maso'od Razi Allahu Ta'ala Anhu Se Riwayat Hai Ki Rasool-E-Akram ﷺ Ne Irshad Farmaya Ki Janaza Matboo' Hai, Taabey Nahi. Jo Aage Chale Janaza Ke Sath Nahi.

(Momin Ki Wafaat, Page 150)

(9) Janaze Ke Sath Auraton Ka Jana Fitna Hai Aur Mayyat Ke Liye Baais-E-Takleef.

(10) Aam Taur Par Logo Mein Mash'hoor Hai Ki Janaza Aata Dekh Kar Khade Ho Jana Chahiye, Is Baabat Riwayat Bhi Pesh Ki Jati Hai Lekin Ye Mansookh Ke Hukm Mein Hai, Miratul Manajeeh Sharah Mishkaat Ke Hawale Se Molana Abdus-Sattar Hamdani Likhte Hain:

Awwalan Mayyat Ke Liye Khada Ho Jane Ka Hukm Tha Ya To Mayyat Ki Taazeem Ke Liye Ya Sath Chalne Wale Firishto Ki, Ya Maut Ki Ghabrahat Ke Izhaar Ke Liye Lekin Ye Hukm Baad Mein Mansookh Ho Gaya.

(Momin Ki Wafaat, Page 156)

Lihaza Khada Hone Se Ihtiraaz (Bachna) Chahiye

(11) Janaze Ke Sath Chalne Walo Ko Khamosh Rahna Chahiye, Duniya Ki Baatein Na Karein, Na Hanse, Zikr Karna Chahe To Dil Mein Kare Ba-Lihaz-E-Zamana Ulama Ne Zikr-E-Jahar Ki Ijazat Di Hai, Isiliye Kalma Ya Baargaah-E-Risalat Mein Naat-O-Durood Ki Nazar Pesh Ki Jaati Hai.

(12) Allah Ka Irshad Hai : Jo Allah Ko Yaad Karte Hain Khade Aur Baithe Aur Karwat Par Lete.

Ek Aur Jagah Irshad Hai : Aur Allah Ko Bahut Yaad Karo Is Ummeed Par Ki Falaah Pao.

[Sureh Jumua'h:10]

Is Ru Se Allah Ka Zikr Har Haal Mein Mustahsan Hai, To Janaze Ke Sath Zikr, Kalma Ya Dua-O-Naat Se Maqsood Allah Ka Zikr Hai. Rahi Baat Khamosh Rahne Ki To Wo Allah Ki Yaad, Hashr, Maut Ke Mota'alliq Gaor-O-Fikr Karne Ke Liye Thi, Aur Zamana Aisa Badla Ki Log Khamosh Rah Kar Bajaye Aakhirat Ki Fikr Ke Duniya Mein Gaur Karne Lage To Hikmat Ke Tahat Aslaaf Ne Zaban Se Kam Aawaz Se Zikr Ki Ijazat Di.

(13) Janaze Ke Sath Naat Shareef Buland Aawaaz Se Padhna Jaaiz Hai.

[Fatawa Razavia, Jild 9, Page 158]

Baaz Baatein :

(1) Shohar Apni Biwi Ke Janaze Ko Hath Laga Sakta Hai Aur Kaandha De Sakta Hai Awaam Mein Galat Mashhoor Hai Ki Shohar Kaandha Nahi De Sakta, Haan Apni Murda Biwi Ke Jism Ko Hath Nahi Laga Sakta.

(2) Janaze Par Phool Daal Sakte Hain, Phool Tasbeeh-O-Tahleel Karte Hain Is Garaz Se Daale To Haraj Nahi.

(3) Aalamgiri Mein Hai Ki : Agar Janaza Padosi Ya Rishtedaar Ya Kisi Nek Shakhs Ka Hai To Us Janaze Ke Sath Jana Nafil Namaz Padhne Se Afzal Hai.

(4) Jo Shakhs Janaze Mein Shareek Ho Use Bagair Namaz Padhe Wapas Na Hona Chahiye, Aur Namaz Ke Baad Dafan Se Pahle Auliya-E-Mayyat Yaani Mayyat Ke Qareebi Rishtedaar Se Ijazat Le Kar Wapas Ho Sakta Hai Aur Dafan Ke Baad Us Ijazat Ki Bhi Zarurat Nahi.

(Momin Ki Wafaat, Page 170)

(5) Aalamgiri Mein Hai : Janaza Jab Tak Zameen Par Na Rakha Jaye Shamil Hone Walo Ko Baithna Makrooh Hai, Aur Janaza Zameen Par Rakh Dene Ke Baad Be-Zarurat Khada Nahi Rahna Chahiye.

(6) Usi Mein Hai Ki : Janaza Is Tarah Rakhein Ki Mayyat Ka Sar Ya Paaon Qibla Ki Taraf Na Ho Balki Is Tarah Aarha Rakhein Ki Mayyat Ki Daahini Karwat Qibla Ki Taraf Ho.

(Momin Ki Wafaat, Page 170)

Namaz-E-Janaza :

Namaz-E-Janaza Farze Kifaya Hai, Yaani Agar Ek Shakhs Ne Bhi Padhli To Sab Ke Zimme Se Farz Ada Ho Gaya Aur Agar Kisi Ne Bhi Nahi Padhi To Jis Jis Shakhs Ko Inteqaal Ki Khabar Pahunchi Thi Aur Unho Ne Namaz-E-Janaza Na Padhi Wo Sab Gunahagaar Hue.

(Momin Ki Wafaat, Page 170)

Ek Kharabi Ye Dekhi Jaa Rahi Hai Ki Log Mayyat Ke Sath Jate Zarur Hain, Baaz Log Namaz Nahi Padhte, Qabristan Mein Baith Kar Idhar Udhar Ki Baaton Mein Mashgool Ho Jate Hain Aur Namaz Se Jee Churate Hain, Ye Galat Hai Mayyat Mein Shirkat Ki Aur Namaz Nahi Padhi, Baaz Ye Uzr Karte Hain Ki Hamara Gusl Nahi, Ya Wuzu Nahi, Pahli Baat To Ye Ki Musalman Aur Napaak Ho? Be-Gusl Ke Rahna Ye Islami Fitrat Ke Khilaaf Hai, Taharat Fauran Hasil Karna

Chahiye, Aur Be-Wuzu Ho To Wuzu Bana Kar Namaz-E-Janaza Zarur Ada Karni Chahiye.

Ummul Momineen Hazrate Maimuna Razi Allahu Taala Anha Se Marwi Hadees Shareef Mein Hai :

Jis Murde Par Musalman Ka Ek Girooh Namaz Padhe Unki Shafa'at Is (Mayyat) Ke Haq Mein Qubool Hoti.

(Momin Ki Wafaat, Page 175)

Namaz-E-Janaza Mein Aakhri Saff Ko Tamam Safo Par Fazilat Hai, Hadees Shareef Mein Hai : Jis Janaze Par Teen(3) Safo Ne Namaz Padhi, Uske Liye Jannat Wajib Ho Gayi.

[Jam'e Tirmizi]

Tawajjoh Talab Umoor :

Namaz-E-Janaza Mein Aakhri Yaani Chauthi Takbeer Ke Baad Foran Hath Chorh De Phir Salaam Phere.

(Momin Ki Wafaat, Page 182)

Baaz Ka Khayal Hai Ki Be-Namazi Ke Janaze Ki Namaz Nahi Padhni Chahiye Ye Khayal Galat Hai. Har Musalman Ke Janaze Ki Namaz

Farze Kifaya Hai. Jisne Khudkushi Ki Hai Uski Bhi Namaz-E-Janaza Padhi Jayegi Aur Eisaal-E-Sawab Bhi Kiya Jayega. Murtad Jis Ke Aqaid Hadd-E-Kufr Tak Pahunch Chuke Ho Aur Gustakh-E-Rasool Ki Namaz-E-Janaza Padhna Haraam.

Irshad-E-Ilahi Hai :

Un Mein Se Kisi Ki Mayyat Par Kabhi Namaz Na Padhna Aur Na Uski Qabr Par Khade Rahna, Beshak Wo Allah Aur Rasool Ke Munkir Hue Aur Fisq Mein Hi Mar Gaye.

[Sureh Tauba: 84]

Musalman Ki Qabr Ki Taazeem :

Aaj Kal Muslim Qabristano Ki Be-Hurmati Aam Hai, Aala Hazrat Razi Allahu Anhu Se Maqabir e Muslimeen Se Mota'alliq Sawalaat Hue To Irshad Farmaya :

Qabron Par Chalne Ki Mumane'at Hai Na Ki Juta Pahanna Ki Sakht Tauheen e Amwaate Muslimeen Hai, Haan! Jo Qadeem Rasta Qabristan Mein Ho Jis Mein Qabr Nahi Usme Chalna Jaaiz Hai,

AgarChe Juta Pahne Ho. Qabron Par Ghode Baandhna, Chaar Paayi Bichhana, Sona Baithna Sab Mana Hai.

[Fatawa Razavia: 4/107]

Dusri Jagah Tahreer Farmate Hain :

Quboor-E-Muslimeen Par Chalna Jaaiz Nahi, Un Par Paa'on Rakhna Jaaiz Nahi Yaha Tak Ki Ayemma Ne Tasreeh Farmayi Hai Ki Qabristan Mein Jo Naya Rasta Paida Hua Ho Us Mein Chalna Haraam Hai, Aur Jin Ke Aqriba Aisi Jagah Dafan Ho Ki Unke Gird Qabre Ho Gayi Ho Aur Usey Unki Quboor Tak, Aur Qabro Par Paaon Rakhe Bagair Jana Na-Mumkin Ho, Door Hi Se Fatiha Padhe Aur Pass Na Jaye.

[Fatawa Razavia: 4/107]

Qabr Par Namaz Padhna Haraam, Qabr Ki Taraf Namaz Padhna Haraam, Aur Musalmaan Ki Qabr Par Qadam Rakhna Haraam, Qabr Par Masjid Banana Ya Zira'at (Kheti) Wagairah Karna Haraam.

[Irfan e Shariyat 2/2]

Allah Ta'ala Mayyat Ke Ikraam, Huqooq Ki Adaayegi Aur Fikr-E-Aakhirat Ki Taufeeq De, Hamein Apne Marhumeen Ke Liye Aamal-E-Swaleha Ka Zauq Bakhshe, Aameen.

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